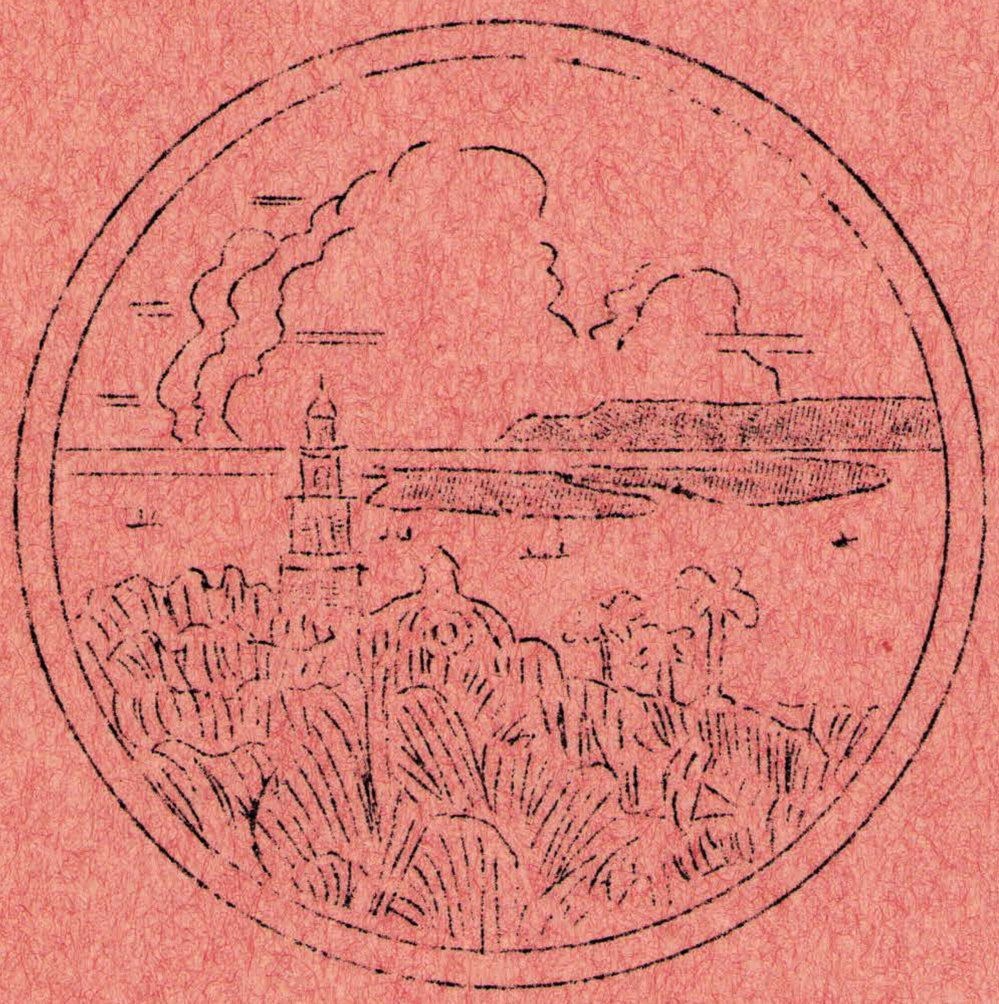
The

ROUND ROBON



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for Students of Psychic Research and
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R O U N D R O B I N

VOLUME III No. 1

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TABLE OF CONTENTS

The Entrance Into Life Eternal (Swedenborg) .. .. page 1

Pendule Diagnosis in Theory and Practise (from the brochure of Dr.William Thomas Bidwell) .. .. pages 2/3

Wai-ha, Wai-pa (Word-Treasures of the Huna Rituals) Max Freedom Long, F.H.F .. .. pages 4/5

Strangest of 'Psychic Phenomena' Meade Layne . .. . pages 6/9

"The University of Spiritualism" Review by Meade Layne . .. . pages 10/11

Notes Concerning Huna, the Bell Witch, and Analogous Cases (F.G.H., Elder Fr.) .. .. pages 12/13

Illuminst Incidents (Silver Ball - Mattiesen Mystery - Astral Impersonation - Spider-Web Prophecies - Prophecies of Basil Shackleton) by Vincent Gaddis .. .. pages 14/15

Phenomena of the Mendocino Mountains (Nature Spirits and Elementals) by E. John .. .. pages 16/18

Ignatius Donnelly (Biographical Notes from Edward Morgan and William G. Randall .. .. page 19

Clips and Quotes (Periodicals, books, correspondents) .. pages 20/ 23

Used Books, etc. .. .. page 24

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Round Robin:

THE ENTRANCE INTO LIFE ETERNAL

(Selected from Swedenborg's account of the first experiences after Death).

"After they (Angels or spirits) have given the newly awakened person the use of light, they render him every service he can possibly desire, and instruct him concerning all things of the other life, so far as he is able to comprehend them. But if he is not disposed to receive instruction, he separates himself from them, and is received by other good spirits who also render him kind offices. But if his life in the world has been such that he cannot remain in the company of the good, he wishes to leave them also, and these changes continue until at length he associates himself with those who are in accord with his life in the world. With them he finds his own life, and, wonderful to relate, he then leads a life similar to that which he led in the world. Afterward he is led from one state to another, and at last either into heaven or hell; this also I have been permitted to learn by much experience.

"I have spoken with some on the third day after their death ... and I told them that funeral arrangements were being made for burying them, and at this they were struck with astonishment, declaring that they were alive ... and wondering exceedingly that during their Life in the body they had not believed in such a life after death ... (such persons) are exceedingly ashamed when they find that they are alive after death: those who are confirmed in this belief are associated together and for the most part attached to some infernal society....

"That the spirit of man is itself a man and in the human form has been proved to me by daily experience of many years, for I have seen and heard spirits a thousand times and have talked with them about the fact that men in the world do not believe them to be men, and that those who do believe this are considered simple by the learned. They said that this belief originated chiefly with the learned, who entertained ideas about the soul derived from the bodily senses . . . Almost all who come from the world are astonished to find that they are alive and are men just as they were before; that they see, hear, speak, that their bodies have the sense of touch as before, with no difference at all. Having ceased to wonder about themselves they then wonder that the Church should know nothing at all about such a state of man after death, nor about heaven or hell, whereas all who ever lived in the other life, live there as men.

"When the spirit of man first enters the world of spirits his face and tone of voice resemble those which he had in the world . . . but afterward the face is changed and becomes different, according to the affection or ruling love which dominated his inner mind or spirit while he was in the body. The face of the body is derived from the parents, but the face of the spirit is derived from his affection, of which it is the image . . . The faces of hypocrites are changed more than those of the rest, yet they eventually become more deformed than others (imbued with bad affections) . . . I have seen faces of Angels of third heaven so beautiful that no painter could ever equal a thousandth part of their life and light . . . "

(World of Spirits. pas.)

PENDULE DIAGNOSIS
in Theory and Practise

- Perhaps the most eminent exponent of medical Radiesthy (radiesthesia) in this country is Dr. William Thomas Bidwell, of Greenville, South Carolina. We make the following summary and extracts from the six-page brochure addressed by him to the medical profession -

Theory and requirements — Everything in the universe has its own emanation, or radioactive rate of vibration, including all organs and tissues of the human body. Any change from this normal vibratory rate is a change from a normal body condition. The Pendul is moved by force emanating from the specimen, acting on and thru the nervous system to produce cryptesthesia (hyper-sensitiveness). The emanations do not themselves register directly on consciousness, but do act on the subconsciousness, producing cognitions that the normal senses cannot give. These subconscious effects are translated into unconscious muscular action. The Pendule is an acting material agency thru which a state of concentration is attained, and which interprets the intensity of emanations which affect the subconsciousness, the nervous system, and produce involuntary muscular action.

The operator of the Pendule blocks out, by his concentration, the operation of consciousness, and this allows the unconscious mind to flow through into conscious expression. This expression will be at the level which the operator has attained to thru development - the level of his understanding and capacity, and therefore different in each case. The diagnosis depends upon the quality of mind of the operator, on his fundamental knowledge (histology, anatomy, physiology, pathology), and his ability to form entity concepts and to ask intelligent questions regarding them - and in turn, to receive and interpret the impulses flowing in.

Every physician diagnoses and treats from his conscious level and from the extended fringe of his consciousness, his intuition. The level of consciousness, and its marginal area, must be steadily pushed forward and upward. The first state of the mind, in using the Pendule, is concentrative and meditative; the second is contemplative and receptive. The mind becomes like a sensitized film, the sympathetic nervous system senses the pictures which impinge upon it.

The obvious requirements include a proper mental, physical and spiritual posture - relaxed, free, and flexible. The specimen entity, the concept, and the question must fill the mind completely. There must be spiritual and mental poise, like a scale hanging at dead center. A receptive brain cell area has to be developed, with much time and work. This may take 10 or 15 years.

Practise with the Pendule — Practise daily, with a chart of a circle marked in degrees. Hold the Pendule lightly in the right hand, suspended about one-half inch above the center of the chart. Command it aloud to cut an arc at any given degree, as "cut 160". Give the Pendule time to respond. At first it will vacillate, or even do the opposite of the command, but continue day after day. After the first response, select other degrees on the circle. Continue until you become proficient with the numbers technic: then place around the chart

the names of organs and tissues of the body. In commanding the Pendule to swing to any point or object, focus the gaze on the latter and think about it. If an organ of the body, visualize it while also looking at the word or place on the chart.

Thru practise first make the Pendul obedient to the conscious-mind command - just as a pianist coordinates mind and muscle, developing brain areas for execution of the technique. The Pendule thru practise becomes obedient to conscious-mind demands. Then when the operator closes off the conscious mind, and allows the unconscious or superconsciousness to take control, the Pendule will obey the higher command - also. The limitations of Pendule diagnosis and prescription are simply those of our own capacity to form intelligent concepts, ask the right yes-or-no questions, and receive and interpret the answers.

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On the first page of the brochure, Dr.Bidwell quotes "an anonymous contributor" to the effect that "Any motion of the hand interferes with a true record .. the hand acts only as a medium for a continuous circuit and for suspension of the Pendule." If this is true, one might suppose that the Pendul would respond to some extent if the thread were held as usual, but a clip or peg interposed between the hand and the pendule proper, or bob. We have no evidence that this is the case.

It is not apparent why subconscious nerve and muscle control of the Pendul motion is not consonant with the theory as stated by Dr. Bidwell. It does not dettact from the phenomenon, since the resources of the subconscious are not definable; it is believed by many to act as the intermediary between the High Self or Superconscious, and the normal consciousness plus body organism . It should be noted that the training begins with conscious commands to the Pendule - not at all the amateur way of dabbling with this subject. It is almost certain that involuntary and unconscious hand movements accompany these commands. This does not vitiate the phenomenon, because the hand and nervous system and brain are being trained to respond unconsciously - i.e.,to later commands which issue from below the threshold of consciousness - or 'above' or 'beyond' it.

All students of "occult" or esoteric theories and developmental methods will find the techniques and theory of the Pendule very intelligible and familiar. Contemporary psychologists whose thinking is not hopelessly dated should find little to cavil at. It is a device for tapping the seemingly limitless resources of the un- or sub-conscious, and the personal knowledge, power, skill, mental attitudes of the operator enter into the matter and affect the results. This principle obtains even in the lowest grades of passive mediumship, to some extent, and everywhere in the field of psychic and occult development. It is quite clear, too, that the Pendule has its place in spiritistic practises, as a means of communication, not unlike the Ouija board and similar contrivances. Eventually, we believe, medical practise, the Pendul, clairvoyance, spirit communication and assistance will all be completely integrated in the service of humanity. All this is already written large - for the few who have so far learned to read.

Dr.Bidwell's address is 800 No.Main St.,Greenville, S.C. He has charts ($1.) Penduls ($.2.,desk type). Medical charts and instructions ($25.). The brochures are free.

W A I - H A : W A I - P A

Word-Treasures of Kahuna Rituals
(Selected by permission from the correspondence of Max Freedom Long)

..... "You have touched the very crux of the problem confronting the Illuminist who aspires to practise, rather than just speculate, preach, or investigate. We need above all a practical method of prayer, in ritual or with a mixture of ritual and related magic. The Kahunas used an amazing variety of words, nearly all heavy with significant root-symbols, for PRAYER. The base of many of the words is the root WAI, meaning water; and symbolically water is some voltage of the vital force (mana). In the word wai-ha we have the idea of this vital force combined with HA, which implies "affirmation, intensification, strong breathing. Thus we have the symbol of the act of consciously generating a surplus suply of low mana in the body (a thing Baron Eugene Ferson demonstrated most satisfactorily in his work). Then

there is a secondary meaning of the HA root, that of a "trough or other channel thru which water is run or conveyed" So, in this word we see the Kahuna method of praying by generating surplus mana, to convey by the channel of connecting aka thread to the Aumakua (High Self). And in another word for prayer, wai-pa, the pa root means "to divide." This can only mean that the person uttering the prayer divides the mana signified by wai; and the division is with the Aumakua, unquestionably, as it is to this latter that the prayer is addressed. The root pa also has the secondary meaning of "to reach out to touch or to strike something, as an arrow, thrown stone, spear etc." Thus it is a symbol of the act of prayer, in which the Aumakua is touched - the subcon - scious entity reaching out along the aka thread of connection, to make

contact and give the mana. In other expressions for prayer there are root symbols indicating the importance of sending a prepared thought-form on a stream of mana as it goes to the Aumakua. The Ritual in - cluded the steps needful for successful prayer. The important prelim-inary ritual must kala or cleanse the subconsciousness of a sense of guilt or other fixations, as of fear, unworthiness, and doubt ("drain-ing the complexes" ML.). Furthermore, as Jon Small pointed out (Round Robin, Sept.'46), the Aumakua is within us so far as we are concerned, for we have 'inside' us the subconscious entity, and it is only thru this entity that the Aumakua can be reached. We ourselves, as con - scious mind entities, lack the necessary sensory organ; we are paying guests in the house over which the subconscious presides - guided by the group-soul Aumakua (Akuanoho), who furnishes the instinctive knowl-edge-urges for the task of running the body.

By all means let us have a practicable and workable ritual for prayer. With that, we can be sure that "all else shall be added to you." In the ritual we indeed seek the Kingdom of Heaven (which is "within", even as the "Father" was said to be "within" by our Lord, if we are to believe the record in John (which believing is difficult if not considered almost entirely under the heading of symbology and

initiatory plays). The kahunas looked within for the subconscious, and the impressions it might bring back from its contact with the external Father-Mother Aumakua. ...

I have been pondering this problem of ritual, and there is no doubt that our knowledge of the actual Huna rites is sadly deficient. The kahunas were introduced to the Aumakuas, who served as group souls or advanced nature spirits; and after becoming acquainted and learning to make contact with these entities, they proceeded to pray in the proper manner to get fire immunity, weather or fish or shark control, etc. I am so far unable to find names for the several Aumakuas in this category, although there are endless names for the lesser and greater Gods and godlets, mostly seeming to stem from the bastard and degenerate branch of Kahunaism given to human sacrifice and temple-idol worship.

The rites by which a Catholic priest are initiated into his priestly state depend on the theory that the office can be handed down only thru another priest in succession from the original source, the Christ. In a like way, the kahunas had to be put in touch with the higher Powers by those already in contact. This principle seemed to aply also to the lesser godlings who controlled life below the human level - the apprentice Aumakuas. This relationship seems to have carried on down to the kahuna who gave to his son the several unihipili spirits which had been captured and trained generations back, and which were used in the ana-ana form of death prayer. All these realtion-

ships had a strength similar to that of blood relationship, which has ever been a peculiarly strong bond in most savage lands. Even the artificially made blood-brother was held in the closest bond. In India some of the greatest teachers have been known to help pupils achieve realization by taking them into actual physical contact, or thru laying-on of hands, or administering of a slap or prod. All these sidelights point to the probable means of establishing for the newcomer a contact with the higher entity, by enabling him to touch, and so stick the end of the aka thread to the aka or tenuous body of the God in question. Once this connection had been formed, the subconscious entity of the man could follow the thread, to send out the thought-form of a prayer

request, and the needed amount of basic low mana to carry the thought-form to its destination, or to enable the God to answer the prayer. (Here we see symbolic matters mingled with the actual physical mechanisms in the glib kahuna explanation. It is all symbol, in so far as understanding what use the God may make of the mana, or what methods the God may employ to accept and act upon the thought-form of the prayer. The symbolism suggests that the thought-form is accepted as a "seed" and watered with the symbolic water of the mana, so that it grows into a fact in earthly affairs, in the course of time).

In presenting this series of articles on the Huna, Round Robin offers its readers exclusive material, not obtainable elsewhere, interpreted by one of the few contemporary authorities. The subject matter is of vital importance, and deeply related to the whole field of occult studies. (Mr. Long's address is 702 No. Cherokee Ave. Los Angeles 37)

THE STRANGEST OF PSYCHIC PHENOMENA

by

Meade Layne

* * * *

A psychic phenomenon, says the Runes Dictionary of Philosophy, may refer to any fact, particularly any strange fact or condition, of a mental nature. To us, the most remarkable phenomenon of our time is the ignorance, indifference, or hostility of millions of people with respect to life after death, the conditions of that existence, its relation to our present lives, and the enormous importance of 'spirit' communication. That is truly a "psychic phenomenon" of the first order. The basic reason for this, of course, is not in any lack of evidence or proof, but in the long-continued, almost universal hypnotic spell which is part of the alleged enlightenment of modern life.

This is not the place to explain how we "got this way". If you wish to understand why neither official science, nor orthodox religionism, nor the weight of contemporary philosophy has escaped this hypnosis, or has done or does any single thing to break its spell, read history - say of the last 300 years. "The true definition of anything is its history," said Nietzsche. That, we maintain, was the most intelligent remark of the 19th century; it should be engraved on the portals of every University, and is completely acceptable to the modern mind. Apply it, then, to the ignorance, bigotry and folly of which we spoke, if you are in search if explanations.

The endless gabble about "proofs" is almost meaningless, in the mouth of the average man. One should always inquire "Just what is your definition of proof?" and "What facts would constitute proof, to you personally - and exactly what do you wish to have proved?" The value of the square of the hypothenuse can be proved in one way , and that John Doe and his cat do not live forever can be 'proved' from the fact that all animals die, by a logical inference; and in courts of law people are said to be 'proved' guilty or innocent by a preponderance of evidence. (What constitutes 'evidence' and 'preponderence' are other weighty questions). Or you 'prove' that water contains hydrogen and oxygen by chemical experiments. These proofs have to be satisfactory to other minds also. Whose minds? Chemists and mathematicians, say? Qualified folk! What is your definition of 'qualified'? Who is to be the judge - and the judge of the judge? How many 'rigidly proven' facts in the history of science have turned out to be wrong? How many innocent people have been 'proven' guilty? We mention these points, only to emphasize, that if you insist on proof, and more proof, be sureyou can define the words you are using.

In passing, we defy you to 'prove' that reading this article gives you a pain in the neck - no matter how much you are actually suffering. Or that you feel pity for the writer of it - or are hungry or cold or angry, or had a dream last night, or have been thinking about Julius Ceasar. You don't doubt any of those things, yourself; their 'content of reality' is full and certain to you, but they're entirely unprovable, to anyone who chooses to say you are a liar or a fool or suffering from delusions. Though all experience is subjective in last analysis,probably nine-tenths of it is purely personal and subjective in this more limited sense, of being incapable of 'scientific' verification, that is, unprovable by empirical and mathematical methods.

Coming back now to 'proofs' of survival and communication - the spiritualistic explanation of various observed facts- all that we have said cuts both ways,

Strangest of 'Psychic Phenomena'(contd.)

of course. The 'proof' that the spiritualists are right is the kind which obtains (supposedly) in thecourts of law. The preponderance of evidence,that is,is overwhelming. We actually suffer from the surplus of it; there is too much data to analyze. It is derived from all history, and the modern additions are enormous. It piles up and up, fills libraries, and is constantly subjected to rigid scrutiny, and accumulates under all kinds of conditions, in laboratories and private seance rooms,and public demonstrations. But the serious objections, and jeers and sneers, haven't changed to amount to anything in 200 years. They have never met the issue, nor accounted for a tenth part of the phenomena, but ignorant people and tyro self-styled investigators, and religious pseudo-scientific bigots, and fanatics of various cults, repeat the same endless braying and their long ears can hear nothing else. And honest folk of good sense, who desire right knowledge and the comfort of it, are also struck deaf and blind by this heh-heh and pooh-bah cacaphony, or discouraged by the abysmal ignorance which their inquiries encounter.

All these good souls 'want proof' - and usually, if they can be brought to define proof (it really means, anything that will convince the person concerned,tho God alone knows what that has to be), it can be found for them. It won't do to tell people this - and - that, it has to be 'personal experience'. Now personal experience in some degree is to be had by anybody who really wants it, and will take the time and trouble to find it, and employ sanity and good sense in his search. The 'proofs' are just as accessible as are, say, the facts of history, or astronomy or geology or medicine; if you want them and have the intelligence to go after them in the right way, from right sources, with right attitude, you will get everything needed. There are books literally by the tens of thousands, and a good number of them are unbiased and authoritative. If these innumerable sceptical Thomases would read a few, how grateful many of us would be. They (the Thomases) include scientists and clergymen and professional workers and other highly intelligent people, so they know how to read, all right. But it's not natural to know anyhting about a subject which you have never invest gated and hold a prejudice against anyway.

The 'proof' in spiritism, as has been said a thousand times, is cumulative. It consists in an immense piling up of facts which have no other reasonable explanation. If a satisfactory alternative can be found, every honest man will examine it with utmost attention. If you don't know what the facts of spiritism are, then of course any silly objection is, to you, a 'satisfactory alternative'. If you will get the facts, you will find that their total weight is immensely in favor of the spiritistic explanation - that is, of the assertion that the personality survives death and can and does communicate with the here-living. As for frauds and crooks,there has never been a cult, religion, sizable movement of importance that did not spawn exploiters and pretenders; if you fall into the clutches of such gentry it is probably your own fault; live, learn, try to grow up and to take care of yourself.Never jump to conclusions about great bodies of facts and teachings on the strength of some trifling experiences of your own, pro or contra.

The obscurantism of orthodox religion and official science is inexplicable in terms of reason and logic; it is understandable as a form of autohypnosis, as a part of the vast dream-life which engulfs the world. To examine history is to study the record of collective dreams. This is not figurative language, nor any new contention. The thinkers of our own day have said it a thousand times, in various ways; the whole business of man is wake up, to discard false values, wishful thinking, petty ideals, a thousand idols of his own making. Spiritism presents a vast body of

Strangest of 'Psychic Phenomena'(contd.)

facts pointing to an obvious interpretation. Why are they unacceptable? For the reason that the dreamer resents whatever threatens to awaken him - the defense reaction of the somnambulist. Religious orthodoxy (an insult to human intelligence) and the smugness and ignorance of scientism, along with a hundred other things one might name, are dreams which enslave mankind. Here and there, thruout the centuries, an individual, a group, a sect breaks thru this spell. Always, too, they pay harsh penalty for such treacherous behaviour.

The greatest of all 'psychic phenomena' are the collective dreams of mankind. Of all the 'planes of illusion' our earth life is the most deeply meshed in unreality.

When science destroyed the man-centered universe, it burst one age-old dream bubble. With the evidence for organic evolution it destroyed another. Its iconoclasm and crusading spirit were magnificent, and a mighty service to humanity. Then it built its own dream house - then the walls of this began to crumble. The Power which has steadily undermined them, which both destroys and wonderfully rebuilds for the better, is simply the progress of knowledge itself. Modern spiritism, modern science, and scientific study of spirit phenomena were born almost in the same hour, and of the same parent, the desire for knowledge. Inevitably, spiritism took on the aspect of religion, seemed to ally itself with age-old superstitions most abhorent to science, and a deep and bitter antagonism developed. This vast stupidity has colored the whole of our contemporary life. The orthodox religions, hating both science and spiritism, fast disintegrated; spiritism, despised by both, wins its way by integrating with them - that is to say, in the deepest sense, establishing its principles on a scientific basis of empirical studies, and also bringing intellectual proof of the great assertion of dogma and faith, the survival of the human personality.

The future, then, belongs to these three - to science, spiritism, and religion - but the three will inevitably be as one, interdependent, interblent. That is to say, if there be any future at all for our sorry modern world, if it be not wholly wrecked by our own stupidity and viciousness, or thru the outwearing of patience of whatever Gods may govern us. We speak with some optimism of the progress of knowledge - but who can do as much for our moral and spiritual unfoldment, considering the appalling uprush of sheer demonism which our century has witnessed?

Finally, let us say with all possible emphasis, that the knowledge or ignorance, acceptance or rejection of the facts of spiritism is not of one piece with some idle curiosity - like the true history of kookas, for example, or why cocks crow at midnight. Your convictions about these latter, pro or contra, may not matter one jot; but as to the former, we assert, with considered judgment, that it is the most important knowledge accessible to mankind. For why? Because, in the first place, it implies, contains and enforces the sanctions of conduct, of ethics and morality, the perdurable bases of human society. Because the relation of life here to conditions of life hereafter becomes real, vital and compelling. Next, because metaphysics, philosophy and religion are profoundly affected; we will not argue a statement in which every philosopher will concur. Then, because psychology, physiology, biology, medicine, all the psycho-biological sciences will be reconstructed in the light of this knowledge. Because the great creative Arts will profit by new inspiration and invisible assistance; at this hour a volume would not do justice to the Art-work already traceable to these sources . . . And yet we have heard from the mouths of educated people the sentiment, "Whether spiritism is false or true

Strangest of 'Psychic Phenomena' (contd;)

makes no great difference to this world." The ne plus ultra of ignorance and folly!

One more reason, a melancholy and compelling one, when its truth is at last recognized. The tragedy of the bewildered spirits, the earth-bound, distressed and wandering ones, who night by night come blind and weeping into our little earth places of communication. Days, months, weeks, years they remain sometimes in this dreadful state, and whose is the blame therefor? On this earth plane there was knowledge and instruction to prevent all this. Why did they not receive it? Because the laborers were too few, the knowledge too narrowly confined. And this was because you and you, perhaps, thrust it aside. A starving neighbor you would surely have fed, but a soul in the outer darkness, tho once your best beloved, has no least whisper of earthly help from you. And it may even chance that you and you will be in no better case, once your mortal house returns to its elements. What fools we are, to learn too late and only in the halls of Death, what we might so easily have garnered here! Enlightened self interest then, if nothing else, should ring the bell of this alarm, of invitation to this knowledge old as humanity, but never of more vital import than in this present day and hour and minute, with the portentious close of a great world period hastening upon us.

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F.G.H. Comments (Referring to your letter in A.S.) Your definition of the "Deros" is correct. They were created in Atlan for one of the wars of domination, when mankind reached its deepest low of development.

Many of their creators are still up amongst them . . . Beg to disagree with your statement, 'none of us know very much about the mysteries of this world or any other' (*). There are many who function in several worlds. Advanced students and members of the White Brotherhood. It's only now, close before the collapse of our civilization, that the veil of silence has been lifted . . . The communicators are right, that the machine exists only in the astral, and that their creators would like to have them made here. Jazz, jive, and many aspects of our life are also manifestations from the same source, as are numerous cults and Holy Roller Societies . . . Concerning the screed by . . . . . , he is as stupid as the monks who destroyed the documents of the Aztecs and Incas. A spirit or person can be highly intelligent and still be a moral moron. And morality counts even more than intelligence. Causing people to think the wrong way, on wrong data, is more than anything responsible for the mess in which we find ourselves. Thinking in itself is not enough . . . The majority of people are not naturally vicious - but being more or less neutral, wrong thinking is making them so. The truth does not skulk down alleys; it has been shouted from the housetops for several million years. But too many have truth deafness . . . ."

* * * * *

(*) "Very much" is of course a relative expression. The RR Editor modestly believes he knows much more than he did at age ten, much less than scholars and Adepti - and also that all Adepts are themselves as children before the mysteries of the "unfathomable universe" which Whitman praised, and which Goethe declares beyond the comprehension of the Archangels.

(Ed.)

(The latest publication of the Psychic Book Club, 5 Bloomsbury Court, London, W.C. 1. by Harry Boddington; 3 small volumes,paper; about 150 p.p. each.)

Taken as a whole, this is a very cogent and well-informed presentation of the whole spiritualist position, by an experienced writer and life-long investigator of spirit phenomena. Nearly every page is quotable and our few excerpts give no adequate idea of the wealth of content.

"The true spirituslist attitude is scientific. First marshal and examine your facts. Philosophy and religion will evolve naturally from that basis . . . No people have been more misunderstood than mediums . . . Ignorance of mediumship is probably responsible for more real lunacy than any other cause . . . Entrancement by capable guides is a frequent preliminary to psychic unfoldment; this stimulates unused portions of the brain and psychic organism in a perfectly healthy and natural manner . . . exercise develops the psychic body . . . natural aptitudes come into play . . . Many people have cooperated with spirits all their lives (but are quite ignorant of it) . . . (pp.201-216, vol. 2)

"Long experience proves the assumption" (that loss of consciousness is dangerous and robs one of initiative) "is utterly unwarrantable, and that ordinary commonsense is a sufficient safeguard. Others deny spirit cooperation and affirm that sensitives galvanize elemental forces into momentary life. Again we retort that this has no foundation in fact and that experience disproves it." "The psychical research theory is, that during entrancement, nothing more is given off than resides within the normal capacity of the medium, or, alternatively, that nothing of value can be given owing to subconscious action. This is the most formidable objection raised, because it embraces, in part, facts which all spiritualists accept." (206-217)

"All mental phenomena are related to the subconsciousness . . . from it or through it all forms of active consciousness must pass . . . But if the intelligence manifested is higher than normal, it is not 'sub' but 'super' consciousness (which is being tapped) . . . Only the ideas we have absorbed can proceed from us; if, therefore, knowledge emanates from a medium that he could not have acquired,either the consciousness can transcend the limitations of the body and collect this information, or some intelligence exercising a power akin to hypnotism telepathically produces the result.

"The psychoanalyst endows the subconsciousness with a personality which works to override the conscious self. The hypnotist discovers in it an ego in many ways superior to the normal man, a higher and better self. In the relation of hypnotism and mesmerism to mediumship lies the clue to the operation of 'inspiration' by spirits. Almost every phase of mental mediumship has been duplicated by hypnotism; on this account medical men reduce all seance room phenomena to autosuggestion.The crux of the position lies in the nature of the manifestation. Only information that transcends the limitations of the senses, foreign languages and other knowledge the medium could not possibly possess, may be put forward as evidence for discarnate intelligences."

The book as a whole is strong and systematic exposition. The weakest portion lies at the close of Vol. 2, where some 17 pages are devoted to "The Problem of Reincarnation." It is surprising that so competent an advocate of spiritism should have written a summary of Theosophical ideas in which there are hardly a half-dozen correct statements. The disciplines of occultism and seership are little more than autohypnosis to Mr Boddington. And instead of mentioning what we believe to be the

THE UNIVERSITY OF SPIRITUALISM (contd.)

matter of prime importance, a growing rapprochement between Theosophists and spiritualists, he conceives of them as enemies at every point. Nor does he mention the fact that there is a growing acceptance of reincarnation among spiritualists (at least in this country), nor that a great number of communicating spirits frequently refer to reincarnation as a fact known by them.

These are most serious omissions, and go far to cast doubt on either the knowledge or the honesty of the author. We are not, ourselves, arguing pro or contra at this moment. We believe that many well-informed Theosophists are coming over to the spiritualist point of view concerning the true nature of seance-room phenomena, and abandoning the notion that shells, wraiths, elementals and thought forms account for almost everything. They would not dream of seriously repeating the violent expressions of H.P.B. and W.Q.Judge on these matters. But their own central tenet of reincarnation, as has been said, undoubtedly gains ground. And Mr Boddington is hardly in a position to say that all the spirit communicators who affirm the doctrine are under the hypnotic spell of medium or sitters, or are merely plain or fancy liars. And it is a distinct disservice to the cause of enlightenment, for him to emphasize and perpetuate the stupid old-time hostility between these groups.

Spiritualism, by the very natire of its phenomena, has always attracted a fringe of undesirables, sensation seekers, fanatics, frauds and exploiters. Both its past record and itsmpresent status suffer from this, and from the ignorance and indifference of many followers, and from the jealousy of its mediums. It has suffered and still does, from the fact that it is offensive alike to orthodox religionism, conservative science, and the prejudice and ignorance of the commons. But it is also true that it possesses a vast and increasing vitality, enlists the support of the most distinguished names, gains in wisdom and makes steady progress on all sides.It is the "occultism of the common man". Theosophy, as it seems to us, suffers overmuch from the dead hand of uthority, neither impeccable nor infallible. It has flourished on a somewhat superior intellectual level, tho this in itself guarantees nothing. For ourselves, we study its teachings with great care, finding in them a world above and beyond the "provincialized heaven" of spiritualism. We deprecate this wrangling and backbiting which Mr Boddington stirs up anew, feel that our ignorance is not enlightened by it, accept what today seems to be true, but pray that tomorrow may correct our ignorance.

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(continued from page 10)

armed with sub-machine guns - as was actually projected some time back. Any folly of that sort might well be disastrous . A careful study by competent occultists and clairvoyants, however, might yield interesting and valuable material, and it probably would not be necessary to make a physical investigation of the area at all. We protest (once again) against the naive notion that the cause of human enlightenment is well served by excited enthusiasts and bungling incompetents, utterly without specialized knowledge of the kind required. We print Mr John's article in the hope that Adepti and competent Illuminists will give further information.Those who have no confidence in such sources can either disregard the problem or pursue their own methods of investigation.

M.L.

Notes Concerning Huna, the Bell Witch, and Analogous Cases -

by F.G.H - (Elder Fr.)

Dear Frater:

RR 11 finally reached me on the eve of our departure here. It contains much which is interesting and some which rouses old memories. For one point: those that founded the School of the Huna did know all our scientists know, and much beside which is still below their horizon, such as control of gravity, transmutation of elements, atomic power, molecular manipulation of matter, etc... Huna was the Atlantean form of Masonry as preserved in the colony of Lemuria. Its deeper secrets and the four higher Initiations were abolished about 75 years ago by the remaining higher Initiates. The secrets were transmitted by word of mouth, and what now remains is greatly distorted. It is the same in all higher Orders, due to the times in which we live. A time in which several periods or cycles come to a climax and an end - it is one of the worst in all human history, but it will end in the next century."

(Contemporary students of Huna are aware that much has been lost, but there are instances where the magic has been partially recovered and 'worked' successfully by white men, so we believe much of practical value can still be learned. With this we believe F.G.H. would concur. Ed.)

"Concerning the Bell Witch": (RR, Nov.'46, p.23). 'A similar case occurred in Kiel, Germany, about 1920. A young married couple were persecuted wherever they went by smashing of furniture, constant fires, attacks on them by everything movable, making their life a constant hell. Police and professors investigated, but were completely baffled and had to retreat bruised and burned. I heard about it from numerous reliable sources; it was a cause celebre in the local papers. A friend of mine, well-versed in magic and occult knowledge, investigated with a squad of detectives. In the two mile drive to and fro they blew all four tires and had two collisions. During the investigation my friend drew a handkerchief from his pocket, and it promptly burst into flames.

He found out that the woman had been going with a sailor of the German navy and had a child by him. This sailor was killed in the Jutland battle, and later the woman married this man, a small business man. The sailor after death came in contact with witchcraft and vented his jealous spleen on the couple. My friend advised them to separate, as he was powerless to help them. This they did, as life together was impossible, and the manifestations ceased."

(Inquiry was made of Lo Sun Yat, one of the Mark P. Controls, about the Bell Witch affair. This Control replied that the book dealing with the case was in the libraries on the 'other side', but that he had not himself examined the facts. "Nevertheless" (he continued) "some deep and long-continued hatred will be found at the bottom of this. Hatred will persist of itself, as

if it were an entity, and set up conditions" (stresses in the ether?). Then some powerful and malignant ego will seize upon them when the time is ripe." It will be observed that hatred was also at the bottom of the Kiel persecution described by FGH. Both cases confirm teachings long accepted in various occult Orders. Ed.)

"This same friend and I ran across a Vampire in the Ruhr district, in different cases and independently. Later I came across a third case involving the same vampire... One day my sister-in-law, a RN, came home "to die". The doctors had told her she couldn't live another fortnight. She was simply wasting away, her vitality draining. I took one look at her and saw that her hair was a gray slimy mess - brain matter oozing thru the skull - tho she had washed her hair less than three hours before. That told me what was the matter, and I advised her to take it easy and go to bed at once. I broke the vampiric connection and two weeks later the girl was back at work. She doesn't know yet who and what cured her... My friend was called in on a case where a twelve-year-old girl was wasting away; he also diagnosed the vampire and with different means broke the connection. During the rites

the windows in the room were broken from the outside, in the fifth story, and a blank wall without any fire escapes or other means of access. Later I ran across a third case. We were sitting at lunch deep in a coal mine, and one old miner maintained that he had several times seen gnomes go across a working, coming out of the solid rock and disappearing into it, sometimes taking notice of him with a friendly wave. His tale was laughed at except by one young man, who then began to tell story of his cousin, a girl of 16. As soon as he gave the first symptoms I described the rest, which astonished him no end. When the doctors couldn't help, her mother went to a "wise woman", who gave her a quart bottle of some very strong smelling embrocation, with orders to anoint the girl with it four times a day, and "not to forget the smallest spot." The smell of the stuff was so vile that the task was given to the young fellow, who admitted he found it quite enjoyable (as the girl was good-looking). After two weeks the mother went again to the "wise woman" and was told to look into a mirror. In the glass she saw a neighbor woman, who, she was told, was responsible for the girl's condition - and that she must on no account accept any food, drink or any other gift from the woman. As soon as the mother returned home, this neighbor appeared with a blueberry pancake "for the girl." Without a word, the mother threw it into the stove - whereupon the woman left at once, and moved from her home with her family in 24 hours, in spite of the very severe housing shortage. I am sure it was the same vampire in all three cases."

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(The Round Robin Editor endeavors to satisfy himself as to the integrity and competence of contributors, wherever extraordinary facts of a supernormal order are involved. In the case of clippings, reports, and other unverifiable material, their origin and character are clearly indicated. Our information concerning the author of the foregoing article is wholly favorable, and we consider it dependable. Tho the powers of an Adept can be judged only by his equals and superiors, his personal character and the integration of his experiences with the body of occult knowledge are, in the long run, sufficient criteria.)

ILLUMINIST INCIDENTS

by

Vincent H. Gaddis

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1. The Case of the Silver Ball: Of interest in the light of Prof. Charles J. Ryan's suggestion that there may be a connection between ball lightning-will-o'-wisp phenomena and elemental action (RR-Vol.2-No.1), is the poltergeist tale of assaults by a mysterious "silver ball" that disappeared without a trace after striking down its victim repeatedly. The occurrence took place in Victor, N. Y., in February,1934, and most of my notes are taken from an AP dispatch dated Feb.7, the day the matter was investigated by the Ontario County grand jury.

of

The case of the missile/mystery that frightened the entire village was referred to the jury by puzzled police officers at the request of leaders in the alarmed neighborhood. It all began with ghostly rappings on the windows and walls of a home occupied by Charles McCarthy, 65; a Oliver Eno and his wife, Ida; and their 10-year-old child; and Raymond Vagrol, a tenant, against whom the unknown forces seemed to be directing their attack. The rappings were followed by the appearance of the ball. Vagrol was struck several times by the ball and knocked to the floor. The ball would suddenly appear, flash through the air, and vanish. Once it hit him in the house after crashing through the glass panel of a door. Police officers hid in the home and testified that they heard the rappings which they could not trace.

Later the officers again concealed themselves in the house, Vagrol was struck down by the ball which came through the open kitchen window. The officers rushed into the room, but could find no weapon and no unfamiliar tracks in the snow outside. After the officers and residents of the house told their story to the puzzled jury, the phenomena ceased and no additional reports appeared in the press.

2. A Mattiesen Mystery: The late Dr. Emil Mattiesen, in an exhaustive work on psychic phenomena published in German, has reported a unique case of astral or psychic projection. The account was given to him by the artist, P.E.Cornillier, who said that the experience had occurred to a close friend of his. Briefly, the subject, at the age of eleven, suffered a severe blow on the head, following which he consciously projected while lying on the bed in his room. But when he looked back at the bed on which his body lay, he did not see himself as a boy of eleven but as a baby, and apparently near death. While he watched,his mother, looking younger in age, came into the room and picked him up. Various unfamiliar details and objects were noted as lying in the room.Then unconsciousness came, and the subject awakened to find himself back in his body. Inquiry revealed that the scene that he had witnessed while projected had actually occurred when he was an infant 18 months old, and suffering from a severe attack of croup in which loss of his life was feared. His mother distinctly recalled the occasion, and confirmed the existence of various objects in the room at the time. The subject's memory of the event remained thereafter.

Dr. Mattiesen points out that in this case we have one close contact with death recalling the vision of a former one buried and forgotten in the subject's subconsciousness -- a story unique in psychic annals.

3. Astral Impersonation: An occultist of the last generation, Carl Pfuhl, has a

ILLUMINIST INCIDENTS (contd.)

curious little story of his own to tell. A materialization seance was taking place in the parlor of a home, and at the time a small girl was sleeping in a hammock on the front porch nearby. Suddenly the form or appearance of the sleeping girl came into view in the seance room and claimed to be the deceased daughter of a member of the circle -- who had a spirit daughter about the same age. Nevertheless, the appearance of the sleeping physical girl was not in any way transformed to represent the girl she claimed to be, and the living girl in the hammock outside had no memory of the incident upon awakening.

4. Spider-Web Prophecies: Two remarkable forecasts of the end of the late war were made by spiders whose webs were studied by Omer Cohee, of Columbus, Ind., according to UP dispatches. Cohee studied spider webs in 1942 to predict the end of the European War and three years before the surrender he filed his prediction with newspapermen stating that the end would come on May 9, 1945. His margin of error was one day. The surrender documents were signed at Reims on May 8.

A month later, Cohee completed another study of spider spinnings and announced that the war with Japan would end in 60 to 90 days. The announcement was made on June 8, 1945. The 60-day limit expired on Aug.9, and five days later, on Aug.14, Japan surrendered. A spider in Decatur County (ind.) made the first prediction, when Cohee lived at Greensburg. The second prediction was made by a spider in Bartholomew County, where Cohee now resides.

Cohee's method is said to be mentally commanding the spider to make the desired prediction, watching the web as it is formed, then determining the letters and figures from the pattern of the woven strands.

5. Basil Shackleton -- Prophet: Basil Shackleton, a London photographer and modern Nostradamus, is another prophet who predicted the end of the late war four years ahead of time (Aug.17), and missed by only three days (Aug.14). Resenting publicity,Shackleton was the subject of a 130-page report written by Professors K. M. Goldney and S. G. Soal, of the University of London, who subjected him to precognition tests for two years, and issued by the English S.P.R., which refers to him simply as "B. S." Dr. Soal writes that "freedom of the will is very doubtful, especially after witnessing the phenomena of B. S."

Shackleton's ability was proved in exhaustive tests. Standard tests in ESP with Zener Cards were started in 1936. After thousands of trial runs it was noted that B. S. frequently named the card that the investigator was about to look at. He could foresee card designs that would be observed before the act of observation occurred. Previously a strong critic of Dr. J. B. Rhine's ESP methods, Soal has written:-

> No scientist or philosopher has been able to find a flaw in our methods. More than twenty persons sat in on the tests from time to time. The experimental precautions were stringent to the last degree."

And not only in laboratory tests, but in the domain of human affairs, B. S. has made numerous predictions that have come true.

* * *

PHENOMENA OF THE MENDOCINO MOUNTAINS

by

E. John

* * * *

In the summer of 1930 my Mother and I thought it would be a good idea to take up a homestead like the pioneers did in the early days. After looking at many maps and Government land office tracts, we decided that the land in Mendocino county in California, would be just what we wanted; so after locating and filing, we started to build our house. Well, all went well until we finished construction, then the peculiar things began to happen. In order to obtain funds for further improvements we decided to cut firewood from the dense forest that is on this land, so we managed to get an experienced lumber jack to cut the trees for us, and we left him there alone for a few days while we were in town selling the wood. But we were in town only two days when he came in and gave us the keys to the house, and said to keep his bond money (he had put up a bond that he knew how to do the work properly). He would not explain why he left but he said that under no circumstances would he ever go back to that place again.

A few days later we moved in the place ourselves. The first night was quiet, but a few nights later we could hear noises that did not belong, such as many horses drinking water at once tho no water was to be had, for at that time I did not have a water supply, but when I went outside I saw nothing. Then there were scratching sounds at the door, and still nothing to be seen. But a little later on the door knob would turn of its own accord and that I did not like, so I took a shot with the rifle thru the door and then the knob quit turning. When I opened the door there was nothing there. As a note of interest, one night I opened the door and there was a mountain lion right in front of me and only a yard away, but the lion looked at me and I at him, and then the lion turned and went away. I still can't understand why he did not attack me.

Also there was the phenomena of bright lights outside the house at night, but I was never able to find out where they came from. They would light the place up just as though a street lamp were overhead, and I had the idea that the place actually had moved to the street-lights in the town, and it stayed that way all night.

In the morning of the second day in the third week I decided to install the water pipe to the house, so taking my tools and also a rifle I climbed the hill to the water supply, and while working on the pipes I noticed a movement. This movement turned out to be a Cherokee Indian chief in full ceremonial dress, including a peace-pipe. He said to me, "This is my land". I answered that I knew that it was. The answer stopped the Indian cold, he could not speak for a moment. Then I said, "Why don't you allow me to use this land, I would not wreck it and would not stay too long." The Indian agreed to this, and then warned me, and here is the warning and the conditions that I had to observe in using that land: "First (he said) do not cut trees, do not shoot deer, do not shoot birds, and do not allow strangers to do so either." Then he said, "You may have this land. It is yours for as long as you wish and no power on earth can take it from you, and if anyone comes here with the idea of taking it my people will shoot them with the invisible arrows, which go right to the heart and unerringly kill the interloper. And when or if he is found the verdict will be death due to heart failure."

After he left (and he vanished right after that speech) I thought at first it was someone playing a joke on me, but I was soon to find out that was not the case.

MENDOCINO PHENOMENA (contd:)

The fourth day in the third week was when I was introduced to the little people there. I was always under the impression that they were figments of imagination but I was soon to learn better. The first inkling came when I was working up near the spring on the hill, and I noticed that small things were flitting around me. I decided to be still and see what they were. After sitting still for a few minutes I saw that little elves came out from under the brush; they were followed by what I now know are Undines, and then Sylphs and Nymphs, and they all collectively surrounded me and looked at me in such an appealing wondering sort of way. If I would just make the slightest move they would be gone, so at first I would keep very still and they would come closer and closer. Finally after a few days they would get brave enough to come right up to me, and then they would ask me very childish questions, such as , "what is a gun, etc.? They would actually lean on my shoulder and look at whatever I was doing. After they were accustomed to me a little I asked them about the way they lived, and they showed me all of their secrets that they were allowed to show. It seems that the land that I had is in the center of their domain and it changes into their vibration at times, but I found out that if I were to enter their land I would be unable to return to this land and I did not care for the idea at that time.

The Undines live in the water, and they need very little water to live in. The Sylphs live in the air, and are light and warm to the touch. The Nymphs live in trees and are quite substantial to the touch. They need a good tree for their home. The other secrets are not for the average person to know, so I would rather not divulge them at present. I dont feel that I am better than anyone else, but I have lived near such things for two years and I have been very lucky to escape alive. My luck may not protect everyone who goes into such a world. I tried to get a Nymph to leave her tree and come to civilization with me but the ruling power up there would not allow it, I see now why, altho I did not at the time.

As you have doubtless read Gnomes have a treasure and if one can hold a Gnome he can force it to divulge its treasure. Now that is a thing I would never do, and I have seen Gnomes right within my reach, but I have found since that superknowledge is far better than a puny treasure and I have been given the power to find all secrets. There is no secret that I cannot find if I wish to, and also technical things that are far above anything that our science has today, but I feel that many of the things should be forgotten for the people are not ready for such knowledge as yet.

However, to continue: In the pantry window one day at sundown we saw a pair of eyes staring at us. The eyes were five inches in diameter, and glowed with a reddish green and were very bright. However when I went outside, I saw nothing and the eyes vanished; when I went in the house the eyes re-appeared. I played that game with them for some twenty minutes, until they finally went away. While they were going away we saw a large black shape like three large cones piled one on the other, and that shape went down the meadow. We never did find out what the shape was.

As a note of interest: One evening about 10:00 P.M. we saw two large cars, and they drove down the road to the end, we thought at the time. However, the road that they picked was a narrow trail that ends in Red Rock Canyon, and there is no way to turn around there, you have to back up all the way if you are foolish enough to go in. In the morning when we looked at and followed the tracks of the cars,there were only one set of tire marks, and each wheel was six inches wide on the ground.We

MENDOCINO PHENOMENA (contd:)

followed them down to the end - and they ended against a boulder and that was that. We never did learn where they went. However, I have had hints since then and I do not care to enlarge upon them.

There have been several perfect crimes committed in that area I heard later after we had left the place. It seems that a man murdered two wives there near Red Rock Canyon. He later was found dead in his car with the doors shut and windows locked, with one empty rifle in his hands and a full rifle next to him. The coroner never did find out what killed him.

That area is a good place to be from is my experience to put it mildly.

Also there is a natural phenomenon there that is like this. When one tries to climb the mountain walking is like walking thru a barrel of molasses, and when you descend you are pushed down faster than you wish; also some people are thrown bodily around as far as twenty feet.

Since my absence I have returned a number of times to see what happens now, and while things have cooled down somewhat there still is an undercurrent of fear in that area that is intangible but can be npticed when you meet any of the people who live on the fringe of the area.

Since my later visits I have had people with me who saw a man flying over head without any artifical support, and they did get a photo of him, but the picture is quite blurred for no reason at all. Also they tried to get other pictures, and all they got was blurs, but since then I learned the way that place is and now it is possible to do better.

There have been three ranches abandoned up there and as far as I am concerned the spirits may keep their land, for it is useless to fight them. Here are forces that they have defeated up to now: A railroad was obliterated in 1900, a millionaire was made a pauper and sent to prison in 1908 (somewhere around that time); then the survey marks are all off from one hundred to two thousand yards, so really no one can be sure if they really have title to the land at all. Then the State Highway has been unable to survey for a new highway thru that area. It seems that anyone who attempts to build a home or improve the land in any way usually comes to grief, one way or another, and we have been no exception to the rule, but we were smart enough to get out while we were able.

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We print this remarkable article with a minimum of comment. The subject has been under discussion before (not in RR, however). A report concerning a talk given by Mr Johns in San Francisco indicates that he made a very favorable impression, and that the photographs were good. Other reports on the photos (perhaps not on the same ones) were less favorable. Editor Walter Gordon (Western Spiritualist) has high regard for Mr Johns and considers the photographic material excellent. The account of the Nature Spirits involved is consonant with world-wide lore on this subject. The phenomena of the lights and the huge eyes have many parallels. As our information now stands we have no reason to question the essential correctness of the account. A map has been furnished this writer showing the approximate location of the area.

Phenomena of this type do not call for an expedition of bold adventurers

(continued on page 11

Ignatius Donnelly

Biographical Notes from Edward Morgan and William G. Randall

(Mr.Egerton Sykes,(9 Markham Square, London, SW 3) is getting out a definitive edition of Donnelly's Atlantis, for Harper, and made in - quiry thru Round Robin (Dec.'47) for biographical data. Such informa- is scanty, and likely to be of interest to many RR readers. Anyone hav- ing further details please communicate with Mr.Sykes, or the RR Editor)

Memo.from J.Edward Morgan -

Donnelly was most widely known for two books: First,for his Lost Atlantis, a novel - but he seems to have thoroughly believed in the Atlanteans and their high civilization. Then he achieved world fame by his controversial book, The Great Cryptogram (attributing the Shakspearean plays to Bacon). He also wrote a book on an alleged cipher in the four lines of verse, on the stone at Shakespeare's grave. Donnelly was a member of Congress for a seasnn, was twice candidate for President on the People's ticket (Populist). Mr.Howell, renowned collector of rare books, Post St.,San Francisco, has a copy of the Donnelly book on the ledger stone cipher already mentioned; this copy was presented by Donnelly to the Arch - bishop at Stratford and contains Donnelly's presentation autograph; it was loaned to me by Howell along with some 50 other rare Elizabethan books. Now for the data on dates etc. from records on hand:

Donnelly: 1831-1901. "An American journalist, politician and essayiest of eccentric ingenuity" (God must have loved eccentrics!). Born in Philadelphia, studied law there, admitted to bar in 1852. Elect- ed Lieut.Governor of Minnesota in 1859 and 1861. Congressman, 1863 to 1869. From 1873 to 1878 edited at St.Louis The Antimonopolist, a weekly supporting the Greenback policy. In 1876 was President of the Anto - monopoly Convention that nominated Peter Cooper. For many years served as Democrat in both houses of the Minnesota legislature. Edited a journal called The Representative, at Minneapolis. His Atlantis, 1882; 8th edition, 1910. Wrote Ragnarok. Undertook to explain geologic formations of the Drift Age by cometary contact. The Great Cryptogram, 1887, number cipher in Sh.1st Folio, original copy. Caesar's Column, 1890; 1906. The Cipher in the Shakespeare Plays, 1900.

Note from William G. Randall

(Mr.Randall gives part of the information already noted above, and adds -) "Donnelly is mainly associated in my mind with Minneapolis; that may have been his residence. He passed for a wild-eyed radical in his time - on present- day scale he probably would be rated a parlor pink. I know nothing of his family, nor of Miss Eleanor C. Donnelly.

We are greatly indebted to these correspondents, as Mr Sykes will be also, for their helpfulness. The new edition of Donnelly is a most worthy enterprise.

(Mr.J.Edward Morgan adds: 'I wish I could help you make a million friends for Round Robin." And so do we - tho he has already done RR many favors... Mr.Randall also is well known to RR readers).

Forward to TESLA - Not "back to Tesla", but forward to him, since he foreran his time by at least a quarter century. The ato-bomb is a fantastic weapon - "Against it a fantastic defense must be devised... For use on land, protecting fixed positions, such a defense may yet be found. The magazine Scientific Progress, for Sept. 1934, printed: 'The only perfect defensive weapon would be an impenetrable wall extending to the limits of the atmosphere. Such a wall, believes Dr. Tesla, is provided by his beam of force .... The mechanisms are extremely complex ... The device is made possible by four new inventions. The first of these is a method and mechanism for rays and other manifestations in free air .. without vacuum tubes as now required' " (Condensed from article, Defense Against Atomic Bombs, in THE STAR, Vol.I, No.1: a new publication by Walter Graham, quarterly, $1.00 per copy. Box 7046, Sta. G, Los Angeles 37)

Space Organisms A Round Robin friend in Grand Rapids, quotes a Control of the trumpet medium William Thatcher. This Control was questioned about the "Kareeta", said he did not think it was a space-ship, then went on to say that there exist space organisms beyond the limits of the heavier atmosphere. They are tenuous, of low intelligence, somewhat like aerial jellyfish, and sometimes come close enough to be sighted by humans... Charles Fort has something about these strange creatures and we have heard of them from other sources also. High altitude navigators may yet tales of things dreamed of, but never heretofore believed.

Revue International de Radiesthesie, Liege, Belgium This publication refers in its last issue to the work of Dr. Selige, an American pioneer in Radiesthy (called by him Radioscopy), then to Dr. Thomas Bidwell as his successor - "He has been heard in Chicago, New York, St.Louis and other cities. Everywhere the theories made a sensation." The same issue carries an article by Dr. Bidwell, with French translation. We also learn that he has been invited to discus his work with Professor Rhine and associates at Duke University. An abstract of a brochure by Dr.Bidwell appears elsewhere in this issue of Round Robin.

Seance Experiences A Polish Professor of languages, in Michigan, writes to RR friend B.F.G. about attending certain seances, in company with two friends:

'At the first trumpet seance 7 members of the two families spoke. each gave his or her name and talked very pertinently. One of my friends, a Doctor of Economics, admitted it was at least 60% veridical... At another seance, materialization, he recognized in good red light the features of his wife, also some of her personal traits, such as caressing his face, but there was a great deal of preaching, not necessarily genuine... At a third, the spirit wife of this doctor slipped out of the side curtain of the cabinet, came directly to us and leaned over us, caressing my head and hugging her husband by the neck. I heard her say to him, "Your body is sweet to me." They talked together and I tried hard to forget the words of endearment I had overheard. After she returned behind the curtain the Control of the medium said, "One spirit escaped from me but I have regained control of it." Then the Control

called the name of the wife of the doctor... Seven spirits came to me, including my father-in-law, who asked me to take good care of my wife and his daughter ... Richard, my best friend's son, who died three years ago, complained that his father does not believe that he appears at seances, and this is true. His father is an engineer and does not accept psychic facts.'

RR friend B.F.G. adds a line: "The B.of L.teaches: where sex is not, life is not."

Reviving the Dead — A 60-page booklet by C.E.Heuer, with this title, reprints a Coronet article called Soviet Miracle Men. It relates 12 cases of resussitation, or revivification of men who were clinically dead, by transfusion and artificial respiration, The booklet also cites instances of restoration by other means. In some cases there was an apparent memory of 'other-side' experiences - which is obviously a matter of some interest for psychic research. Or at least there should be data of considerable psychological importance, if these techniques are extended and if the apparent memories can be studied. We take note of this possible approach, largely because no one else seems to have mentioned it... There of course are many instances of memories carried over from anaesthesia, coma and trance; an encouraging point is, hardly anybody wants to come back, to the comparative wretchedness of earth life.

(Reviving the Dead. C.E.Heuer, Rt.1 Box 429, Eureka, Calif.$1.00)

Parapsychology Bulletin, Nov. — "Allusion to extra-sensory perception are now made with casual frequency in newspapers, books, movies, and on the stage." There are indications of " a fresh post-war upturn of research in parapsychology. There are probably more psychologists ready and willing to sponsor such research than ever before". "Our" comment on this was voiced by one Ezekiel, long ago.

> "And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest ... And as I prophesied there was a noise, and behold a shaking, and the bones came together .. and sinews and flesh came upon them, but there was no breath in them !

Incredible AND True — "Spiritualism has become so wide-spread in England that today all public halls are booked far in advance for seances and spiritualist meetings".,
Collier's magazine.

The above quotation is noted by RR friend Clarkson Dye, who has a lengthy and well-written article in Psychic Observer (Dec.10) "Let There be Light." The same issue contains an account of "solid" spirit materializations; the revenant visitors play the piano, dance, act like the normal human beings they are. But one has to be mentally conditioned by seeing such things personally; the description of them has no impact at all. We propose a goose back, rampant, as a symbol of human mentality - and quack-quack as its legend.

And just what, if anything, does the sano mens or alleged critical intelligence, and common sense-or-nonsense of our day, do with such impudent assertions. Obviously, to all die-hards, these alleged phenomena must be either frauds, lies, delusions, or hocus-pocus of some kind. Or

else the revenants, if "really there" are evil spirits, devils, doubles, apparitions, wraiths, shells - something or anything except what they appear to be and claim to be. And indeed such beings have manifested: we contribute also pithecanthropus, the dog-faced demons, and the dragon of the slime. But how stupid it is, to assume that these super-rarities tell the story of a tenth of a hundreth part of seance phenomena!! As to the Devil, if he have any hand in this business at all we can give him a better name than that of some deceased friend or relative: his name is will-to-ignorance and Determination-in-Denial. His name is Bigotry, Stupidity, and Last-Gasp Orthodoxy (religionism, scientism). "Aux barricades, mes amis!" Under these aspects he is as remarkable, much more inexplicable than anything that happens in seance rooms.

Double Apparition Case - The Parapsychology Bulletin (Duke University - send them a dollar subscription) prints the case of one Mrs. F.N. This lady saw her crippled brother trying to get into a cab, was only "three or four feet from him". She went on about 20 feet, glanced back, taxi and brother had vanished. Also, at this same time the brother was seen to enter a store where he was well known, some 7-8 miles distant; he walked out and disappeared immediately. But, thirdly, all this time the brother, propria persona, was being operated on in a hospital some 50 miles away. Both the doubles wore clothes resembling a suit lately purchased by the brother.

It is interesting to note that the Bulletin has taken to printing spontaneous psychic experiences; at the same time it's the same old repetitious futility of collecting cases and data, data and cases, getting nowhere with them, world without end. The need of psychic research, spiritism too, is simply expressed: an adequate psychological concept, of the human mind-body unity - or plurality or whatever it may be. One way to get ahead with this (whisper in your ear) is to hold consultation with learned folk on the 'other side' - cooperation instead of obscuration, for a change. But that's a most high-smelling heresy; we hope neither the D.U. nor the A.S.P.R. experts catch us at it. (Round Robin, however, has good friends among them).

Entity Influence Carl Horton Pierce, writing in Chimes for December, makes a point too often overlooked. The incident was of a woman suffering from suffocation, not asthma, unexplainable to the doctor. But when this unusually intelligent medico learned that her son had been drowned on a hospital ship, he tried treatment for obsession - and effected an immediate cure. A supposition is, the drowned boy was trying to make his presence felt, or else was entangled in the aura of the mother, and so transferred his dying sensations to her. There's much data to support such hypotheses - and it's likely many mental and physical afflictions are due to such causes. The condition is not primarily that of the patient, nor is it the latter who, primarily, requires treatment ... Incidentally, the clearing passes for dislodging spirit controls should be known to everybody. Stand behind the patient, point the outspread fingers of both hands at forehead or top of head of patient, then separate the hands with a wide sweep , using a mental (or audible) command at the same time. Repeat several times.

Thumping Spirits — AP dispatch from Detroit, Dec.2,'46: Police baffled by raps and knockings in an unoccupied flat

Alaskan Whatsit — UP from Anchorage: "prehistoric monster" washed ashore; 19' body covered with hair-like fur.

Bodiless hand — AP, Langley, Eng. Dec.4. Mrs Florence Buckland, getting out of bed, has her wrist gripped by a hand, but no arm, no body visible. Also moans, creaks, misty figures, jerking of bed covers, door slamming, footsteps. SPR "plans to send an investigator", so look for poltergeist Report No.97,648 - but don't expect to learn anything from it.

Comes the Dawn!? — Beverly Hills (Calif.) 'teen-agers "Alchemists Club" (High School) makes an announcement: "We have established by experimental evidence that extra-sensory / does seem to exist in some individuals". It's something, even to prove that you ahve a delusion.

Thunder and Lightning
The Leopard Man — The World Aflame - Famine - Sabotage - Menace of the Sea -- such are the titles of some of the paintings of Marion Spore Bush, recently deceased, N.Y.age 53. She was not a spiritualist, never studied painting; Something or some one took control of her hand, did a good deal of preliminary measuring, sometimes made a sketch, then began to paint with singular power, beauty, and originality. She was a well-to-do woman, had a degree from University of Michigan. Walter Franklin Prince called her one of the great mediums of America; Jastrow rated it as a subconscious performance; Mrs. Bush herself spoke of 'dreaming on canvas' and of 'hunches' and 'inspiration'. American Weekly, last May 5, gave her a full page write-up.... Then, there's Anne Wiltha of England, who in 1946 began to paint 'under compulsion', in oils and water colours, doing admirable work. Thin shadowy lines form a pattern on the canvas, Anne simply follows them, has no idea what the picture will be. "It's not my work" says Anne W. - but, of course, she "doesn't believe in ghosts." Our suggestion, gratis, to authors in search of a subject: there's a long list of instances of this sort, past and contemporary, well documented; some one ought to get them together.

Old Superstition — or is it? AP from Lubbock, Texas. El Paso Times of 6-13-46. A drowned negro, 24 hour search for the body - finally another negro gets a hat belonging to the dead man, throws it on the water. "That hat" says Craig Bond, fireman-searcher, "drifted about 50 feet with the wind, then went down suddenly". The body was found at that exact place. This is the 4th time, in last 7 years, that we have come across circumstantial accounts of this same phenomenon. Maybe, some time, somebody will say something intelligent on this subject. Meanwhile, "coincidence" = 'I don't know'.

We're indebted, for these and other clips, to Mr.E.P.G.of Grand Rapids, Mrs.E.F.Graham (N.M.), Mrs.Frazer of San Diego. We are grate- to many other friends also, who send us similar material. We print a few such items, for the salutary mental shake-up many folk get from them - but not too many, because one can't "get anywhere" with them, and because Charles Fort, and Doubt magazine, and the ASPR, and the Spiritualist press, brothers under the skin, accumulate them by the thousands - also without getting anywhere in particular.

USED BOOKS $1.00 each: Annie Besant, Initiation - Conan Doyle, New Revelation -- Max Heindal, Simplified Scientific Astrology -- Leadbeater, Inner Life, 2 vols.,324 & 394 pp, being the 1st and 2nd Series of Theosophical Talks at Advar, 1912 & 1917. Fair condition, $5.00 -- Lodge, Sir Oliver, Survival of Man, 380 pp. $2.50. Mason, Oliver. Telepathy and the Subliminal Self. 340 pp.1897, $1.00 - Mori, M.G. Buddhism and Faith. 90 pp.large type; appendix and glossary 56 pp. Tokyo 1928. $2.50. -- Carpenter, Drama of Love and Death, $1.00

Prasad, Rama. Nature's Finer Forces. Science of Breath and Philosophy of the Tattvas. From the Sanskrit. Reprinted from the Theosophist, with modifications and additions. 3rd revised Ed. 233 pp, with glossary 8 pp. Fair condition. $3.00. Address Round Robin.

Mental Efficiency, 10 vols -- Vampire in Europe -- Geography of Witchcraft, by Summers -- A Satanism and Witchcraft, Michelet - Revelations of a Spirit Medium,Price & Dingwall -- Witchcraft Delusion in Colonial Conneticut, Taylor, 172 pp.- Power of Will, Pelton - Supernatural in Modern English Fiction - Demonology and Witchcraft, Brown, 1889 - History of the Devil, DeFoe, 296 pp. Same, 1720, 364 pp. --Vikram and the Vampire, Burton, 1870 -- Magic and Mystery in Tibet, David-Neel, 320 pp.-- Works of Charles Fort. For prices, send post card to Paul A.Doerr, 203 E.State St., Sharon, Pa.

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RR article re sexing of papayas by use of the Pendule brings a comment from Walter X.Osborn, Santa Cruz, Zambales, P.I. His native gardener reports, if tap root or end of it is pinched off, the trees turn turn out female and fruit-bearing (Who has information about this?).Mr Osborn, T.S.member and Illuminist, says "If RR continues as excellent as every number I have received so far, I shall continue to subscribe to it for the rest of my life." We thank Mr Osborn, and many other friends also, for commendatory and encouraging letters.